THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things" (MATT. 12: 35).

No. 35, Vol. LXXX. Thursday, August 29, 1918. Price One Penny.

MORMONS IN THE WAR.

DUTY in the present crisis is one of the requirements of religious profession in the Church of the Latter-day Saints. Elder James E. Talmage is quoted in the official Church paper, *The Deseret Evening News* (Salt Lake City), as showing how "Utah's fame for patriotic service in the great world-war has spread far and wide." The Government at the close of 1917 asked of Utah 872 men as the proportionate quota based on population, and Utah responded with 4,831. For Liberty-Loan purchases, Red-Cross donations, and other subscriptions, Utah's apportionment was $17,100,000, but her contribution up to December 31st last was $26,291,000. In the spring Liberty-Loan drive it exceeded its quota by nearly two million, and its Red-Cross apportionment by nearly double the required quota. All classes of citizens are reported "working shoulder to shoulder without distinction as to former nationality or present creed." To illustrate "the earnestness with which the members of the Church of Jesus Christ of Latter-day Saints regard their duty," Elder Talmage cited that,

"In addition to the liberal contributions of the members as individuals, the Church as a body had devoted half a million dollars to Liberty-bond purchases, this action being authorized by vote of the people in conference assembled; and he pointed to the recent voluntary action of the Relief Society in turning over to the National Food Administration the great stores of wheat which had accumulated as a surplus above current requirements during the years of plenty."

The particular concern of Mormonism in the present war, declares Dr. Talmage, is in the obstacle that autocracy sets up to its missionary enterprises:

"The fearful war forced upon liberty-loving peoples is a belated

attempt on the part of Lucifer to try anew the issue on which he was defeated in the primeval world, as the Scriptures attest. His plan of compulsion, by which every soul would be bereft of his individual agency, was rejected in the council of the heavens, and the plan of liberty and individual freedom was adopted, with Jesus Christ as the chosen and foreordained Redeemer of the race. The decision brought war, and Lucifer and his hordes were cast out of heaven. Now, in these last days, that same Lucifer, or Satan, as he is now known, is operating through those who are ready to do his bidding, to rivet the shackles of monarchical despotism upon mankind.

"Autocracy is the form of government that prevails in hell; and individual freedom is the basal principle of the gospel of Jesus Christ. Any man who seeks to enforce unrighteous dominion upon his fellows is the devil's own agent.

"Citizenship in the kingdom of God is offered to all men on equal terms, for truly God is no respecter of persons. The Church proclaims this fundamental tenet in her Article of Faith: 'We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the gospel.'

"Obedience to righteous law is an essential to true liberty. That liberty, falsely so called, which regards not the rights of others, is but evil license for selfish dominion with all its attendant abominations.

"Our missionary elders have time and again been imprisoned in Germany, and others have been forcibly banished from the Empire of boasted *Kultur* because they bore the message of freedom and individual agency. Formerly they went into that land with only the Scriptures and their own testimony of the truth as weapons in the conflict with sin. Now many of those selfsame men are on their way back wearing the uniform of the nation, and Browning guns as their instruments of persuasion.

"The Book of Mormon, which is veritably a sacred Scripture, records the predictions of prophets who spoke centuries before the Christian era, foretelling the establishment upon this, the American continent, of an enduring nation, whose government should be that of the people, free from monarchical tyranny. The discovery of America by Columbus, the development of a great nation, the war of independence, and the assured establishment of a real democracy, are set forth under the seal of prophetic utterance:

"We hold that the Declaration of Independence and the Constitution of the United States are inspired documents, veritably scriptures of the nation, framed by men under divine direction, men specifically empowered and raised up for this high mission; and that these charters of liberty constitute a pattern after which the governments of the nations shall be shaped. Thus shall be fulfilled, in part at least, the prophecy of the ancient revelator,

that out of this land, which in solemn truth is the land of Zion, shall go forth the law of the Lord unto the world at large."

Dr. Talmage points out that the prophets of his faith had foretold the world-war, and its imminence was believed, in spite of the declarations of "some of the world's great men, leaders in scholarship and thought," that "another great war upon this earth was impossible, for the interests of the nations had become so closely knit that the very thought of a deadly and destructive struggle was untenable:"

"The present world-conflict was predicted by both ancient and modern prophets. Joseph Smith, voicing the word of God, told of the imminent outpouring of war upon all nations, wisdom of the world's wise men to the contrary notwithstanding. We err, however, in ascribing such atrocities as mark every passing day to the direct will of God. These frightful conditions exist not as a fruitage of God's will and purpose, but as the result of misuse of agency, which is the divine birthright of humanity. The omnipotence of God will be vindicated in the bringing of eventual good out of this passing evil, terrible though present conditions are.

"The world is preparing for the consummation of the ages, which is the second coming of Christ. It is wise to be on guard against spurious prognostications as to the precise time of the great event, for, as the Scriptures affirm, this shall not be revealed even to the angels in heaven; but every day witnesses the ripening of the specified signs into actualities. The conditions set forth by Christ and His Apostles as characteristic of the day of His coming are being realized with the exactness of detailed fulfilment.

"Never has a nation drawn its sword with purer purpose than that for which America is now contending. The eventual outcome is assured by prophecy; but whether the victory so much to be desired shall be attained soon, or be deferred until after yet bloodier sacrifices have been exacted, depends upon the wholehearted or indifferent response to the world's cry for aid.

"'Mormonism' holds that right shall yet triumph, tyranny be overthrown, and the liberties of mankind be established and made to endure."—*Literary Digest*, July 27th, 1918.

A GUARDSMAN'S TESTIMONY.

I DARE say some of my friends in dear, old England will wonder what has become of me. Well, I am now in France, having been here about three months, and my part in the war has been very insignificant. I have not killed any of the enemy; in fact, all the enemy I have seen have been prisoners. Still, I have been under shell fire, and also been wakened continually at night by bombs dropping in the neighborhood.

I do not know whether anything has been printed in the *Star* regarding a soldier's feelings when in danger of this sort.

Not being a very brave man, I felt a trembling sensation when enemy aircraft were flying overhead. But being a "Mormon," the more I trembled the more I prayed, and I prayed that I might be under the Lord's protection and be spared to return to my wife and little son. And then, when the sound of the enemy's engines had faded into the night, I gradually regained confidence, and blamed myself for not having had more faith in the Lord. For had I more faith, I would have trembled less.

This brought to my mind all the Lord's blessings to me in the past, and His protection when in dangers in days gone by. After this, I just prayed as usual, but did not tremble, although men who had been up the line many a time and had been in the thick of battle, confessed to feeling a bit scared when "Old Jerry" was overhead.

It surely is a curious sensation that goes along your spine when you are laid on the ground, or rather two feet below the ground-level, in the darkness of the night—a floor-sheet of mackintosh beneath you, and an overcoat above you, and the canvas of the tent above that—and then above in the air the "peril that flieth by night." You can always tell the enemy by the engine, which hums at a high note—sometimes almost a whistle. With the nerves at a tension, you hear him when he is a long way off. Sometimes he has company. Then "bang!" and you rise upon your elbows and listen again. Next comes a "bang!" A series of "bangs," or a volley of "bangs," and they are much nearer. Then comes a loud one, and the earth trembles, and then you have to tremble whether you want to or not. Then you realize that just a few hundred feet above that overcoat and canvas may be written destiny! Happy the man who can realize at that moment, that there is a Greater Power above that mechanical contrivance. And, thanks to the gospel, I could realize that. And the time came when a bomb dropping near might waken me up and I would just turn over and go to sleep again. After that, came the time when men would be discussing in the morning about a shower of bombs which had been dropped in the night, and of how some of our brave boys had taken a quick trip to another sphere. And some were surprised that a greenhorn like myself had slept through it all.

But the title I have given this letter is, "A Guardsman's Testimony," so I must write to it.

Since I came to France, my testimony has been very much strengthened. I have plenty of time every day to read my Bible and other works of the Church, and I have learned a great deal since I came out here. I have also had many opportunities of bearing my testimony to others, not of our faith. As far as I can get to know, I stand in a unique position, being the only Latter-

day Saint in my battalion. Naturally, I am looked upon as being a "crank."

There is something peculiar about a man that does not smoke, drink tea or alcoholic liquors, or swear, and many seem to regard me as a harmless sort of lunatic. In matters of religious discussion, however, I have always been proved perfectly sane, for which I am truly thankful.

Since I came to France, I have attended only one religious meeting. It happened a few evenings ago in a little hut, with a small table in one end, on which had been placed a crucifix, with candles on either side. The chaplain, representing the Church of England, presided over the meeting, which was attended by four or five members of the State Church, one Nonconformist, and one "Mormon"—myself. We constituted what was called a Bible class, but when operations were begun, I found out that I was expected to give the reasons for the existence of a multiplicity of churches and to suggest the best means of uniting them. I gave a brief outline of the history of the Church of Christ from the time it was organized; also of the apostasy and the re-establishment of the Church in the latter days. I reminded my hearers of the dream of Nebuchadnezzar, and of Daniel's explanation and addition to it. I told them of the angel that should bring again the gospel to every nation, kindred, tongue, and people, and bore my testimony that these things had actually come to pass.

Never have I seen a more attentive or interested audience. When I had occupied the allotted time, we had a discussion on the subject, and many side issues were naturally brought up. We discussed the Godhead, and the chaplain admitted that neither he nor the majority of the ministers believed the statement made in the Athanasian creed, to the effect that if a man does not believe the doctrines taught in that creed, he will be damned. I asked why the creed was retained in the *Book of Common Prayer*, if the ministers did not believe it. The chaplain replied that one condition under which they held the ministry was that they had to read that creed at least once a year.

"Who makes that stipulation?" I asked.

"Parliament," he said.

"Then," I asked, "where do the members of Parliament get authority to make such a condition? Has God given it to them, or do they take it themselves?"

The reply to this was in effect that if they did not read it as required, they could not officiate in the ministry.

Such incidents do much to strengthen one's testimony, and they are constantly recurring, when in conversation with my comrades.

It is a great thing to have a house founded upon a rock. The chaplain remarked after the meeting that my religion was more of an intellectual religion.

I replied that "the glory of God is intelligence," and that the glory of man also is his intelligence.

Well, I must not take up too much space, so I will just conclude with saying that, although I have not been in the front line, my time in my country's service has not been altogether wasted.

For a long time I thought I should never see France. But the time came when I was picked out, and although I was not anxious at the time to go abroad, still, I am not sorry now, for I feel that I am a more loyal citizen and a better "Mormon." Since I came out here, I have learned that it is a great thing to offer one's life, if need be, for the betterment of the world.

When I came out, I came as a conscript, (although my first enlistment was voluntary), but since I have been here, I have seen things in a different light, and seeing a clear goal ahead. I am willing, if it be God's will, to mingle my blood with other blood that has been shed in the cause of democratic freedom. But though I do not know whether I shall have to lay down my life in the good cause, still I do know that it is my duty to live for that cause. God does not ask many of us to die for Him, but He asks us, one and all, to live for Him. And the best way we can live for Him is by doing His will. He calls us when we behold the comrade wanting comfort. Sometimes it is physical comfort that is needed; sometimes spiritual. The call comes to some in one form and to some in another; to some, as that of a man, to some as that of a woman, and to others as that of a little child, and "inasmuch as ye have done it unto the least of these, ye have done it unto me."

There are temptations out here, many and varied, but, being a member of the Army does not excuse any man for committing evil.

I have heard many soldiers say that they can not help doing certain wrong things, but that is false. God is the same kind Father to the soldier, sailor, or civilian.

I know that, although I go without tea, tobacco, or alcoholic drinks; although I refrain from using foul language, or from breaking the majority of the Ten Commandments; though I offer even my life, it availeth nothing, if I have not charity. Knowing this, I cannot boast of being a member of the Church of Jesus Christ of Latter-day Saints, but I am very thankful.

When I lie down at night and offer up a prayer to my Maker, how comforting it is to feel that many miles away, across the mighty deep, are my loved ones praying to that same God, and praying for me!

It was the principle of prayer that led me into the Church, and it is that same principle which has kept me in it, and, though many times I have wandered off the right track, prayer has brought me back.

B. E. F., France. SIDNEY B. SMITH.

LOOK UPWARD.

A CERTAIN man was one day walking along a thoroughfare in the poorer district of a city. The street was narrow and crooked and dark. The paving was defective, and the houses on each side were dilapidated—shattered windows, broken doors, falling roofs. In the depressions of the uneven roadway were little pools of muddy water, from which foul odors arose. Unkempt dogs were devouring greedily some filthy scraps of refuse lying in the gutter. Whether one looked ahead or behind or beneath, to the right or the left, nothing pleasing could be seen. Every object was repellent. The thoughts of the observer were saddened by the uninviting surroundings. While thinking of the conditions about him, he felt prompted to glance above. His feelings of depression then vanished. He saw the serene blue sky, the snow-white clouds, the swallows darting to and fro, the seagulls majestically ascending and descending through the tranquil atmosphere. His thoughts were elevated by that view of light, freedom, and limitlessness.

Mankind finds itself in an imperfect part of the universe. The pathway of life is often cramped and winding and gloomy. There are perplexities and disappointments jutting outward, interfering with liberty of movement. Iniquity, in stagnant puddles, emits its sickening vapors. We see some men wallowing in moral foulness and reveling in their disgusting pleasures. The cracked and crumbling ruins of human institutions are everywhere about us.

When one is disheartened by the crudities of this existence, let the thoughts turn toward celestial light and meditate on the wondrous scope of God's handiwork. Think of the far-away planets and stars, of the infinite wisdom and boundless love of the Father, of the lofty state to which mortals may attain in the hereafter. As Stephen the martyr, surrounded by his merciless persecutors, gazed heavenward, his eyes beheld a glorious vision. In this world we must sometimes walk along unpleasant paths and witness distressing sights. Nevertheless, there is a vista of eternal grandeur open to those who look upward.

Liverpool. J. E. C.

I USED to think it was great to disregard happiness, to press to a high goal, careless, disdainful of it. But now I see there is nothing so great as to be capable of happiness—to pluck it out of each moment, and, whatever happens, to find that one can ride as gay and buoyant on the angry, menacing, tumultuous waves of life as on those that glide and glimmer under a clear sky; that it is not defeat and wretchedness which comes out of the storm of adversity, but strength and calmness.—*Annie Gilchrist.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 29, 1918.

EDITORIAL.

THE LIGHT OF THE WORLD.

OUR Lord said to His followers, "Ye are the light of the world." Also, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The character and mission in the world of a true follower of Jesus, the Christ, are here outlined, with that perfection which is found only in the sayings of the Master.

Christ Himself is the light of the world. His followers receive light from Him, even the light of revelation, through the Holy Spirit, and thus they become the lights, or light-bearers, of the world. Outside their circle is "the darkness" of which John, the beloved, says, "The light shineth in the darkness; and the darkness comprehendeth it not"—meaning that the world outside the light of revelation is wrapped in ignorance concerning the truths proclaimed by the Lord and His messengers.

"Ye are the light of the world."

What an important function it is to be a light-bearer in a darkened world! We have all had some experience with the inconvenience, and even danger, of darkened streets during the stormy winter evenings, in the large cities. We appreciate the lights that are placed along our paths, to guide us safely through the deep shadows, even though the friendly lamps be few and far apart.

"Ye are the light of the world."

Let us apply this to ourselves, as the disciples of the Master.

As lights of the world, the Latter-day Saints are conspicuous. The eyes of the world are upon them. Some accept their testimony with joy, and admire their teachings and their faithfulness; others hate them, as sinners are said to hate the lights that flood the streets with their rays. Such would gladly see the Church disorganized and the light of revelation extinguished, for they love spiritual darkness as best suited to their evil purposes.

As lights of the world, the Latter-day Saints are expected to give light to all with whom they come in contact. One of them may be the only Church member in a large family. He is expected to be the light of that family. Another may be the only Church member in a factory, in an office, or in a battalion of soldiers. He should be the light of his surroundings, wherever he may be. Even a small lamp shatters the darkness in a large room, or gives

some light to a considerable stretch of road. The world should be influenced and made better by the presence in it of Latter-day Saints.

If we are the followers of Jesus, the Christ, the light we have received will be manifested in our lives rather than in our words.

If we are His disciples, we strive to obtain a portion of the Spirit by which He was animated. We are trying to possess meekness, gentleness, forbearance, and genuine brotherly love. If we have duties to perform, we shall apply ourselves to them, as if we were serving God, and not man, in the performance of them. Our daily tasks, be they obscure and insignificant, or conspicuous and important, are sanctified by that Spirit, and we do them to please Him who is our Lord and Master, and look to Him for our reward and His approbation.

If we are the followers of Jesus, the Christ, we endeavor to exemplify in the world the great truth, that the gospel is the power of God to salvation, and that we have been saved by it from murmuring and repining, from fretfulness and despondency under affliction and bereavement, from anger when provoked, and from malice and resentment when we are called upon to suffer injuries and injustice. We try to show to the world that the gospel can save the children of men, not only from the grosser vices, which are comparatively easy to overcome, but from the more subtle sins that hold in their firm grip many of those who are, to all outward appearances, and in the sight of the world, correct and respectable. We put away from us, all "bitterness and wrath, and clamour, and evil speaking," and put on, "as the elect of God," those virtues that have their root in humility, mercy, kindness, and love. This is to give light to the world. This is to be an influence for good in the world.

There are some important reasons why the Latter-day Saints should honestly endeavor to exemplify in their lives the teachings and spirit of Jesus.

It is the only way by which we can give to the world an incontrovertible proof of the truth of the gospel. We may argue about the reasonableness of the truths that have been revealed; we may set forth the philosophy of the gospel with the invincible logic of Locke or the impressive eloquence of a Henry Ward Beecher, but we cannot advance one verbal argument that cannot be met and apparently torn to pieces by some sophistry, or some falsehood. But a Christ-like life is an argument of fact that stands every test. Even those who cannot comprehend or appreciate the class of evidence that appeals to the intelligence or understanding, are convinced by a life of righteousness and virtue, of the worth of the gospel. Our Lord said to the Twelve, "By this shall all men know that ye are my disciples, if ye have love one for another." A life governed by brotherly love is the most convincing proof of the truth of the gospel.

Note, however, that, as Latter-day Saints, whatever good we may be able to do in the world should be done for the glory of God, not of ourselves. The Pharisees of old spoiled their entire performance by posing before men.

Their prayers, their alms-giving, their ostensible humility, their strict conformity with the dead letter of the Law, all was wasted, because they sought the praise of men. They carried out, in fact, the proposition of Lucifer, who in the primeval council said to God, Give me thine honor. We must follow the principle by which our elder Brother was actuated, when He said to the Father, "Thy will be done, and thine be the honor."

If we are Latter-day Saints, we desire no honor that belongs to God alone. Not only do we glorify God ourselves, but we try to do all in our power to bring others to glorify Him.

Among the heavenly hosts who reverently cast their crowns down before the throne of God, the theme of praise and adoration, as expressed in human language, is this. "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." And that is also the theme of the songs of praise of God's people here below.

We may not be gifted as missionaries, or be privileged to see an abundance of fruit as a result of our endeavors, but we can always give to others of the light we have, in the form of a Christian life. We can set a worthy example in whatever station we may be.

In our lives, we can be either ornaments to the Church or a disgrace. We can teach our fellowmen the excellency of the gospel by carrying out its precepts, or we can, by following an opposite course, give the world an occasion to scoff. Let us, therefore, remember the words of the Apostle, "Having your conversation honest among the Gentiles: that, whereas they speak evil against you as evildoers, they may, by your good works, which they shal behold, glorify God in the day of visitation" (I. Peter 2: 12).

J. M. S.

VISITING THE SAINTS.

President James Gunn McKay writes:

"On Sunday, August 11th, 1918, Elder Oliver G. Ellis and myself visited Brother George Duncan, who has been confined to the Faversham Union Hospital for more than a year. We found that his health had greatly improved and that he longed to be out with the saints. From there we visited the saints at Canterbury, Upstreet, and Marshsides, spending the evening with some investigators almost under the eaves of the old Canterbury Cathedral. From there we journeyed to Ashford, where the saints were pleased to see us, not having been visited by anyone for

more than a year. They rejoiced in the gospel and only wished that circumstances were favorable, so they could live within an organized branch of the Church. From Ashford we journeyed to Tunbridge Wells, where all the saints of that city were visited. They were greatly pleased that we had come once again to see them. They felt very lonely and were glad to relate their troubles and experiences to us. They miss the elders more than anything else. It seems a pity that they are so situated that they cannot attend meetings, but arrangements were made to hold a meeting every two weeks in Tunbridge Wells, so that some of the isolated saints could meet together and receive spiritual food, sound instruction, and the fellowship of each other. On the trip we had many good gospel conversations, distributed some books and secured three new subscribers to the *Star*. We feel that everywhere we go the saints are desiring to live better than they ever have done and for the most part they are anxious to do whatever they can to better their own condition and to spread the gospel.

"One thing we did notice while journeying down through 'the Garden of England,' and that was that the wheat crop was excellent, and that American self-binders and traction engines were doing the work where only last year the farmers were cutting the grain with a cradle, and in some places with a sickle. The hum of the harvest machines was heard from daylight to dark. The land-girls were seen in every field, while overhead the sky seemed to abound with aircraft, putting one very much in mind of a beehive. The fruit crop, however, is an almost total failure. The fruit trees, last year, were breaking because of the abundance of fruit. This year, there is very little to gather. It may, possibly, be that the revelation which the Lord gave concerning tithing, wherein He promised the people that if they would pay their tithes, the trees would not cast their fruit before their season, and that they would bear an abundance, may be fulfilled in our own time. After such a trip we appreciate the gospel more than ever, and also the saints and the blessings of the Lord."

ETHICS AND RELIGION.

By Dr. James E. Talmage, of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints.

Undoubtedly there are many people who, while of earnest intent and practice, of worthy, honorable, and moral life, neither profess religion nor confess belief in it. At least, so they would say if questioned. Closer analysis would probably show that by religion these good people had understood church membership or actual affiliation with some religious organization. And their

conception is not irrational nor fundamentally wrong; though such membership or affiliation is no assurance of personal religion.

The foundation of all religion is a real belief, or, more accurately, faith, in the existence of a Supreme Being upon whose beneficence man is dependent and to whom he is accountable for his conduct. With this belief, man cannot fail to recognize the superlative duty of learning God's will and of living according to His revealed word and law.

Mankind, being by nature gregarious, and indeed unsuited to solitary existence, will congregate according to community interests, beliefs and aspirations. In the tribal organizations of peoples whom we call semi-civilized, there is generally a distinctive religion for each tribe, even though it be but a phase of paganism; and their unlightened souls are held together by their generic conception of worship. Among larger and more advanced nations differences in religious conceptions are manifest, and people associate in rival sects and churches. Voluntary membership in any such body is at least a profession of belief in its distinguishing tenets.

But beside these there are many who aver that ethics is sufficient, and that a moral life will insure salvation in the world to come. Granted that religious profession without morality is but mockery and hypocrisy. Nevertheless, between the merely ethical and the really religious life, there is vital distinction.

To assume that an ethical or even a strictly moral course of conduct is all-sufficient for the soul's salvation would be to repudiate Scripture, deny the essential efficacy of the Atonement, dethrone the Christ, and eliminate God from earthly affairs. Such an assumption proclaims the stupendous error, that mortal man is competent to save himself—on his own terms, and according to a standard established by human agency.

Religion is more than a code of morals. Man can no more be saved by ethics than can he live by bread alone. The spiritual nutriment, without which no soul can develop to the exalted status of eternal life, consists of "every word that proceedeth out of the mouth of God."

The very purpose for which this earth was created as an abiding place for the spirit-children of God during their brief period of embodiment in flesh was to test and "prove them herewith to see if they will do all things whatsoever the Lord their God shall command them" (Pearl of Great Price, p. 66).

It is conceivable that ethics may measurably satisfy the conscience of one who really believes that mortal life is the sum total of existence; though I seriously doubt that such a being exists. If he lives, he is dangerously liable to stifle conscience, and to follow the easier though pernicious prompting to eat, drink, and be merry whilst he may, taking no thought for the morrow of eternity.

But, it is fair to ask, shall not morality count in the judgment to come? Beyond question, Yes. God's word so declares. The clean-minded who, however, fail to comply with the specified laws and ordinances of the gospel of Christ, are not to be cast into the society of the spiritually filthy; neither are they to be exalted with the valiant who have righteously obeyed the requirements of the gospel.

There is a hell to which shall go the "liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie." Furthermore, there is a kingdom prepared to receive the "honorable men of the earth who were blinded by the craftiness of men."—the unfortunate and deluded who have followed after human theories and precepts to the ignoring of God and His word, the misled devotees of "science falsely so called."

And above all else is the state of eternal life and exaltation provided for those who, while in the flesh, lived the religion of Christ, "who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial"; for "these are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood." (Doctrine and Covenants 76).

The Lord's affirmation is definite: "He that believeth and is baptized shall be saved"; for if his belief be vital he will make the morality that Christ taught the foundation of his religion. "But he that believeth not shall be damned," whatever his standard of ethics may be (See Mark 16:16).

THE SILENT SACRIFICE.

MAYBE you did not notice it. After all it was such a little paragraph—a meager three lines:

"One of H. M. destroyers sank on the 4th inst. as the result of a collision in foggy weather. All hands are reported missing, presumably drowned."

It is such a little thing—to-day. Four years ago it would have filled the front page of the paper. We should have had pictures of the officers and graphic stories by survivors; with an editorial of the loss the Empire had sustained by the sudden passing of these promising lives.

Such a little thing, but out of the murk of clammy fog there screams the agonized call of the steamer siren. A frenzied shout or two, a crash as a bulkhead gives way, and a gurgling of water —that is all. True, on the quivering decks there stand a few figures in great sea boots and heavy coats shouting brave orders as the mist-wreathed waters wrap them in their embrace.

Such a little thing. Eighty men have been blotted out. They

have died a more horrible death than any soldiers save perhaps those who perish by poison gas. Little lonely figures in a great universe of darkness. They have passed out of history and are buried in the sea they love. The record of their brave deeds is a three-lined paragraph.

Such a little thing!—*Montreal Star.*

FROM THE MISSION FIELD.

Baptism.—On Sunday evening, August 11th, 1918, at Milton, Kent, Local Elder Thomas W. Mount received two into the fold of Christ by the ordinance of baptism. They were confirmed on the creek bank by President James Gunn McKay and Elder Oliver G. Ellis. Both candidates resided in Sittingbourne.

Social.—On Monday, August 5th, 1918, the Saints and friends of the Gateshead branch, Newcastle conference, met at the meeting room, at 11 a.m., where a program was rendered, and lunch was served. In the afternoon they retired to a large field, where the evening lunch was served. In the evening a social was held at the meeting room, consisting of a program of songs, recitations, etc.

A Sunday-school Ramble.—On Wednesday, August 7th, 1918, the Saints and children of the Sunderland branch, Newcastle conference, and a few of the saints of the South Shields branch, went on a ramble to Hylton Woods, on the south bank of the river Wear. The afternoon was spent in playing games and partaking of the evening lunch, which was served by the officers of the Sunday-school and branch.

Branch Conference.—On Sunday, the 18th of August, 1918, a branch conference was held at St. Albans, London conference. President James Gunn McKay, Elder James H. Lindlow, and Lady Missionaries Lilaine Olver and Daisy Buckish were in attendance. Four sessions were held. The first was devoted to Sunday-school work, and many interesting instructions were given. The evening session was devoted to sustaining the authorities, setting apart two lady missionaries, and filling up the Sunday-school with new officers. A special solo was rendered and those present were given a discourse upon the commandments of God. The open-air meetings were very interesting. In the evening about a thousand people gathered on the market square. This meeting was broken up by the mob's yelling and pushing about. A policeman came in and made a way for us to walk out of the throng. The attendance at this conference was larger than last year.

The Leeds branch held five meetings on the occasion of its semi-annual conference, August 18th, 1918. Conference President

Joseph S. Nelson and Elder E. Henry Clarke, branch president, were in attendance at all meetings. A priesthood meeting was held at 1 p.m., at which the conference president instructed the brethren with regard to their duties and the making of reports. The Sunday-school session followed and was interspersed with choral numbers by the children. President Nelson and First Assistant Superintendent Harry Greenall addressed the meeting. President Nelson directed his words especially to the children. Afterwards a meeting was held for the lady missionaries of the branch. Elder E. Henry Clarke conducted these three meetings. In the evening the conference president took charge and Elder Clarke occupied the greater part of the time in describing the character of the Godhead. President Nelson presented scriptural arguments supporting the authenticity of the Book of Mormon. The large congregation, including many investigators, listened attentively. Afterwards an open-air meeting was held. Questions from the listeners were asked and answered.

District Meetings.—Four branches of the Newcastle conference met in a district meeting, on Sunday, August 11th, 1918, at Park Road Assembly Room, West Hartlepool. President George F. Richards, of the European Mission, President William J. Loosle and Elders Herman K. Danielsen and James E. Rennie were in attendance. Three sessions were held. The morning session was occupied by the Sunday-school children, who rendered a special program consisting of singing and recitations in Scriptural and memory work. President George F. Richards gave some valuable instructions to the Sunday-school children upon the subject of obedience. At the afternoon session the principal speakers were Elder Herman K. Danielsen and President George F. Richards. Their principal subject was the missionary work which can be done by the lady missionaries. The evening session was well attended. The speakers were Elder James E. Rennie, President William J. Loosle, and President George F. Richards. President Loosle spoke concerning the value of truth. President Richards gave some instructions in regard to prayer and how prayer should be conducted, both in the homes and in our meetings. He explained the necessity of Temple work for the dead. A quartette was sung, and a solo was rendered by Miss Griffiths. President William J. Loosle conducted all sessions.

A well-attended district meeting for the Lowestoft, Norwich, and Loddon branches of the Church, Norwich conference, was held at 80 Clapham Road, Lowestoft, on Sunday, August 18th, 1918. President George F. Richards, of the European mission, President Orial L. Anderson and Elder Arnold G. Holland, of the Norwich conference, were in attendance. President Anderson presided. At the morning session, each of the three Sunday-school superintendents spoke of different phases of Sunday-school work, and

President George F. Richards explained the duties of parents and the true order of home life. President H. A. Alexander, of the Loddon branch, and President George F. Richards were the speakers at the afternoon session. The speakers at the evening session, President Orial L. Anderson, Elder Arnold G. Holland, and President George F. Richards, spoke of the obligations of the saints to their dead kindred, and the importance of keeping family records. A baby was blessed by President George F. Richards. The Norwich choir rendered several selections.

On Sunday, August 11th, 1918, a district meeting was held for the Gillingham and Sittingbourne branches at Penbury Hall, Sittingbourne, Kent. President James Gunn McKay, Elder Oliver G. Ellis, Lady Missionaries Gertrude Eleanor and Rosina K. Hooper were in attendance. Sister Eleanor and Sister Hooper are spending a month in missionary labor at Sittingbourne. The first session was held at 2:30 p.m., and was devoted mostly to Sunday-school work and sustaining authorities. Especially were the songs and recitations of the children well rendered. The evening service was exceptionally well attended, there being many friends and investigators present. The lady missionaries spoke and related some of their experiences while laboring among the people of that city. Elder Oliver G. Ellis enlarged upon the doctrines of the Church. President McKay spoke on the living authority of God now in His Church. Elder George Duncan who has been ill for more than a year, was released as first counselor in the branch presidency, and Elder John Goodsell was sustained and set apart to fill the vacancy. Brother Joseph Steers was sustained and set apart as the first assistant superintendent in the Sunday-school, taking the place of Ira W. Mount, who had joined His Majesty's Forces. The hall was decorated for the occasion by the sisters.

DIED.

NELSON.—At Chesterfield, July 25th, 1918, Leslie, the son of William George and Annie North Nelson. The deceased was born March 20th, 1916, and blessed November 12th, the same year, by Elder Peter M. Hixson.

CONTENTS:

Mormons in the War	545	Visiting the Saints	554
A Guardsman's Testimony ...	547	Ethics and Religion	555
Look Upward	551	The Silent Sacrifice	557
Editorial:		From the Mission Field	558
The Light of the World ...	552		

EDITED, PRINTED AND PUBLISHED BY GEORGE F. RICHARDS, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.